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A noble nature, a capable head, a joyful temperament, bright spirits, a well-constituted, perfectly sound physique, in a word, *mens sana in corpore sano*, are the first and most important elements in happiness; so that we should be more intent on promoting and preserving such qualities than on the possession of external wealth and external honour.

—*Schopenhauer.*

So *live*, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

—*Colton.*

God hath set
Labour and rest, as day and night, to men
Successive; and the timely dew of sleep,
Now falling with soft slumbrous weight, inclines
Our eyelids: other creatures all day long
Rove idle, unemploy'd and less need rest.
Man hath his daily work of body or mind
Appointed, which declares his dignity,
And the regard of Heaven on all his ways.

—*Milton.*

A few Observations on Non-co-operation.

BY

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NON-VIOLENT NON-CO-OPERATION.

Analysis.

Non-co-operation is a form of Passive Resistance, which is well-known as the only means of a self-respecting minority to protest against Laws passed by the majority.

Non-violent *Ahimsa* is pre-eminently a Jaina doctrine. It is the first of the vows. It means non-injury or non-violence. It is to the credit of Mr. M.K. Gandhi, the disciple of Tolstoy, Ruskin and the Jaina Srimad Raj Chandra to add this essentially spiritual doctrine to the political principle of Passive Resistance or Non-co-operation.

The effect is: Fight not. Suffer, so as to shame the fighter, the aggressor and perhaps to make him repent of his wrong.

Non-co-operation can be considered from no less than 12 different points of view.

1. Mr. Gandhi
2. The Congress.
3. „ Muslim League.
4. „ Muslims Generally.
5. „ Hindus.
6. „ Moderates.
7. „ Christians and other peoples, who are neither Hindus nor Muslims; e.g., The Jainas, the Buddhists, the Sikhs, the Parsis, the Arya Samaj, the Brahmo Samaj; etc.
8. „ Government.
9. „ Native States.
10. „ Labour.
11. „ Public Servants.
12. „ Women and Children (Schoolboys etc.)

In each of the above twelve, we can consider the Pros and Cons, among others, with respect to the following.

1. Eternal Justice, Truth, Humanity, Internationalism, Empire, Nationalism.
2. Patriotism, specially with reference to the Present Age.
3. Law and Order, to-day and in the future.
4. Our relations with the Whole World, Internal Peace and Order, External Defence and Honour.

The Congress Creed is: The object of the Indian National Congress is the attainment of *Svarajya* by the people of India by all legitimate and peaceful means.

The Non-co-operation as preached at Calcutta (September 1920) had 7 items:—

1. Surrender of Titles and Honorary Offices and resignation from nominated seats in Local Bodies.
2. Refusal to attend Govt. Levees, Darbars, and official functions.
3. Withdraw boys from Govt. Schools and Colleges.
   Establish National " "
4. Boycott Govt. Courts.
   Establish Arbitration Courts.
5. Boycott recruits for military, clerical and labouring services in Mesopotamia.
6. Boycott of Councils by Candidates and Voters.
7. " Foreign goods.

The Non-co-operation Resolution of the Nagpur Congress (December 1920) runs:

'Whereas in the opinion of the Congress the existing Government of India has forfeited confidence of the country and whereas the people of India are now determined to establish Swarajya and, whereas all methods adopted by the people of India prior to the last special session of the Indian National Congress have failed to secure due recognition of their rights and liberties and the redress of their many and grievous wrongs, more specially in reference to the Khilafat and the Punjab, now this Congress, while reaffirming the resolution on non-violent non-co-operation passed at the Special Session of the Congress at Calcutta, declares that the entire or any part or parts of the scheme of non-violent non-co-operation with the renunciation of voluntary association with the present Government at one end, and the refusal to pay taxes at the other should be put into force at a time to be determined by

either the Indian National Congress or the All-India Congress Committee and that, in the mean-while, to prepare the country for it, effective steps should continue to be taken in that behalf.'

(*a*) By calling upon the parents and guardians of school-children (and not the children themselves) under the age of 16 years to make greater efforts for the purpose of withdrawing them from such schools as are owned, aided or in any way controlled by Government and concurrently to provide for their training in national schools or by such other means as may be within their power in the absence of such schools.

(*b*) By calling upon students of the age of 16 and over to withdraw without delay irrespective of consequences from institutions owned, aided or in any way controlled by Government if they feel that it is against their conscience to continue in institutions which are dominated by a system of government, which the nation has solemnly resolved to bring to an end and advising such students either to devote themselves to some special services in connection with the non-co-operation movement or to continue their education in national institutions.

(*c*) By calling upon trustees, managers and teachers of Government, affiliated or aided schools and municipalities and local boards to help to nationalise them.

(*d*) By calling upon lawyers to make greater effort to suspend their practice and to devote their attention to the national service, including boycott of law courts, by litigants and fellow-lawyers and the settlement of disputes by private arbitration.

(*e*) In order to make India economically independent and self-contained by calling upon merchants and traders to carry out a gradual boycott of foreign trade relations, to encourage hand-spinning and hand-weaving and in that behalf by having a scheme of economic boycott planned and formulated by a committee of experts to be nominated by the All-India Congress Committee.

(*f*) And, generally in as much as self-sacrifice is essential to the success of non-co-operation, by calling upon

every section and every man and woman in the country to make the utmost possible contribution of self-sacrifice to the national movement.

(g) By organising a Committee in each village or group of villages with a provincial central organisation in the principal cities of each province for the purpose of accelerating the progress of non-co-operation.

(*h*) By organising a band of national workers for a service to be called the Indian National Service.

(*i*) By taking effective steps to raise a National fund to be called the All-India Tilak Memorial Swarajya Fund for the purpose of financing the foregoing National service and the non-co operation movement in general.

I. Mr. Gandhi.

He takes his stand upon Truth. He comes out as a saviour and liberator of an oppressed, poor, and unarmed India.

He says: Indians have no arms; nor any military training so that even if we had arms, we could not use them. The British Empire has a highly trained and efficient Army, Navy and Aery. Its physical force is irresistible and invincible. India cannot fight and win her freedom. Therefore it is essential for India to pursue peaceful means.

Why not take up our ancient spiritual weapon? If we cannot resist successfully, let us suffer nobly, so that by our passive sufferance, we show the futility and cruelty of the tyranny upon us.

Eternal Justice demands that all human beings should be free. Freedom, self-rule, or self-determination is our birthright. We have the right to fail, to make mistakes in our ascent upwards from slavery to freedom.

Other nations have committed mistakes and have waded through rivers of fratricidal blood and forests of failures to autonomy. We can do the same.

Our civilisation is very old. It taught Truth to the whole world. Why can we, the heirs of such saints and rulers, not achieve equal renown as the saviours and teachers of Humanity?

International Law and Usage are, like nature, against a permanent bondage of one nation by another. It is impossible that

they should sanction an indefinite Govt. of a third of the human race by a very small (numerically) nation.

The idea of Empire is excellent. We are not against it. But we cannot make a fetish of it. The treatment that we get in South and East Africa, in Fiji, in Australia, and Canada, even in England and other parts of the far flung British Empire is unequal, humiliating, degrading, painful, persistent and without any remedy by us, through the Indian Govt., the Colonial Office, the Parliament or the king. We cannot love such an Empire. We cannot like to be a serf or slave of such an Empire.

As a nation we are in bondage. Our military prowess has vanished by disuse. Our money has gone by exorbitant pays and pensions and other charges of alien rulers. Our industries are crippled and killed by the British Empire in the interests of the non-Indian members of the Empire. Our food has become dear and scarce. We are living in a condition of continuous famine and perpetual penury. Our bodies are famished; our country is not in our hands; even our souls are enslaved by this long, interminable foreign domination.

Every Indian has a soul like an Englishman or any other self-governing man. The Indian's soul is not less divine, now or in eternity than any other soul.

For patriotism and liberty, Europeans and others sent the flower of their youth to a premature and certain death, through the fiery ordeal of war. They fought for an idea, for a principle. Can Indians not die in an attempt to break asunder their womanly bangles of political serfdom? Can they not unite in achieving freedom for their land, for food and self-rule for themselves, and for an unsoiled free heritage for their progeny? Indians can become Patriots. They must become so, and they must fight to the finish—to Death, if necessary, for achieving their goal.

As to Law and Order, we can owe no allegiance to a Satanic Govt. We cannot turn it out of our dear motherland. Therefore we can only leave it alone. This we must do as the least and first duty of a true Indian.

As to our internal Peace and Order, we should practise Truth and Non-violence, and not hurt each other. If we lapse into the luxury of ill-treating our neighbours, we must boycott the Courts, (and perhaps the Police also) and proceed to our Panchayats for the redress of our wrongs, and for the readjustment of our rights.

As to Eternal Defence, when we are powerful enough (e.g. by N. C. O.) to turn the British out or to paralyse their Govt., we can play the same game with any other power, and the more easily because obviously it cannot be so established as the British Govt.

Mr. Gandhi's stand is unexceptionable. He has sacrifice on his side, as he has renounced everything. He is almost as much a pure soul as is possible in the world. He can touch the heart ef things, because he stands in his own clean centre. His appeal to the masses of to-day and of ever is irresistible. His indictment of the Govt., and enumeration of the people's sufferings is mostly true,—perhaps it is entirely true.

By this I mean that the departments which he attacks are full of defects, as a matter of Truth; e.g., the honorary posts and titles, the Law-Courts, and the Schools. Honours as often as not are bestowed upon unworthy people, who disgrace them. The Govt. is not bad. It does not aim at making people bad or miserable. It has no motive for this. Its one aim is trade, and trade cannot prosper with a bad or miserable people. Really the best interest of the British people is that Indians should be rich, prosperous, peaceful and progressive. But the Government plays into the hands of bad people, and it does not take strong enough action against those, who, in its name, or in co-operation with it, or under the cloak of its prestige do unjust and corrupt things and thus bring the Government itself a bad name. From my own experience I can say that a large part of the Indian portion of Government Machinery is not free from the reproach of wastefulness and corruption. If these worthies were to non-co-operate in a body, it may be a blessing in disguise, as the Government could replace them by less experienced, but perhaps cleaner hands.

But Mr. Gandhi begins to be mistaken from the very beginning.

Politics and spirituality are different. Even Morality, Law and Economics differ from both. The whole scheme of Mr. Gandhi is an undefined mixture of all these. *Fas, bonos, mores, jus* are all inextricably mixed up. In spirituality only soul-values count. All else irrelevant. In morality, only ethical *standards* of right and wrong, the *norm* of what we should or should not do, are looked to. In Economics the production and exchange of commodities, and akin topics are considered. Law deals merely with the declaration and enforcement of one's public and private rights

Politics deals with the collective status of citizens in a Commonwealth; and its basis—specially in modern conditions——is force, physical force, pure and simple. Physical force is, in some measure an antithesis of soul-force. I say, "in some measure", because ultimately physical force depends upon soul force, (—hence the *morale* of an Army etc.); and soul-force cannot manifest itself except through the body. Anyhow, soul-suffering may be the keenest protest or self-immolation under a smarting wrong; but it cannot be the means of actively wresting *de facto* sovereignty from a Govt. based upon its organised military, naval and aerial forces. Thus, suffering cannot be a weapon for the attainment of *Svarajya.*

Then Mr. Gandhi's case is vitiated not by *suggestio falsi* but by *suppressio veri.* It does not disclose all the conditions and circumstances which have made British Raj what it is, nor the circumstances of India to-day, which make its dislodgement difficult, perhaps even undesirable, and which make the application of the proposed remedy impossible.

I take up Mr. Gandhi's argument point by point.

We have neither arms nor military training. But these are essential not only for turning the foreigner out; but also for our peace and defence when he is turned out even by "legitimate and peaceful" means. Where are the Indians to get these arms and training from? One-third of the human race, with all their follies, weakness, passions and imperfections, cannot be kept in order without a numerous police and soldiery, and that also of a highly organised type. It cannot be achieved in a day. A race which admittedly has been a subject race for 170 years, and for many more centuries if we remember our Mahomedan Masters also, will find it extra difficult, almost impossible to achieve it. The only alternative, as every body sees, says and knows, is foreign domination or chaotic anarchy. With all my Patriotism, I relish neither anarchy nor another foreign Govt. as a substitute for the present British Govt.

It may be said: the British will never give us *real* power; how shall or can we ever learn the art of Govt?

For the sake of argument I may agree that the British will never give useful self-rule. It is against nature. No one parts with power. Then John Bull is known to be always rather difficult to move. He is steady though slow. The whole History of England

is the achievement of popular Govt., by very slow degrees, indeed by vigorous, persistent evolutien by the criticism, destructive and constructive of the people themselves. We have no right to expect anyother procedure in India. Our own history bears it out. We stand several steps nearer Home Rule in 1921 than we did in 1881 or later. It is for us to assimilate thoroughly all the powers and rights which we get; and at the same time to continue agitating for more and more, till we get the cent per cent of our rights and status. Thus we shall learn the art of self-rule; and really obtain Home Rule or *Svarajya* by "legitimate and peaceful" means.

Take up our ancient heritage. By all means let us emphasise our spirituality, our truth. Let us not be vindictive. Let us be forgiving and charitable. But this implies that there is some unjust, corrupt, cruel tyrant against us. But when we Indians ourselves, in quite a considerable and intolerable member are unjust, corrupt, cruel and tyrannical against each other, then is it not time for us to turn our criticism, dissatisfaction and purifying non-co-operation against our own sinners? Of this I find not the slightest trace in any political or even social movement in the country.

Also the English may rightly object: "If this be the case, why as a matter of fact are the British in India to-day? Why did not India work out for itself a place in the world similar to that achieved by Britain? Its population has always been at least ten times that of Britain. If you read the history of the East India Company, you will see that we certainly did not come to India with the slightest intention of conquering the country. Our one idea was trade, and repeated efforts were made to refrain from territorial conquest. There would seem to be some radical difference between the two peoples as their histories are so different. Facts must be squarely looked in the face".

This is quite right. India taught the world only the arts of Peace, and Philosophy bred in simple plenty. She took a back seat in military materialism; it is only due to her providential connection with Britain that she has a small place in the affairs of the world. The genius of the two countries is essentially mutually supplementary. Matter and facts dominate theories in Britain; spiritual ideals dominate worldly pursuits in India. The two together make an unique, rich, combination, which is glorious and

irresistible, if it is cemented by mutual trust, honour, sympathy and love.

Eternal Justice casts a grave responsibility upon us as enlightened human beings and as heirs to one of the most glorious and humanising civilisations of the world. We must make up our minds to become ideal men and women individually and as a people so that our sisters and brethren in the whole world should be irresistibly drawn by the peace and joy of our lives to imitate them. Now unfortunately our lives generally are contemptible and to be shunned rather than to be imitated.

We have our lives a birth-right. But we certainly have no legal, moral or spiritual right to commit suicide or recklessly to lead a nation to bloodshed and anarchy for the luxury of a mythical "birth-right freedom". Freedom, as such is a myth. It is real only as a means to an end. The end is self-realisation; the actualisation of the best of which we are capable as to our soul, our body, our family, community, our nation and as to Humanity also.

As to Empire. The Empire certainly defends us; protects us; gives us a status in the world. It has cost and is costing us a lot. We shall not lightly fling away all the good it means to us. We shall fight, quarrel, complain and kick, etc., etc.,——but all within the Empire. We shall be Imperial Nationalists, i.e., a fully free nation within the Empire.

The English may say:

There is much to be said as regards the treatment of Indians in other parts of the Empire, but may we not consider the following arguments? (1) Who was it that in the first place made those countries such that it is advantageous for the Indian to go to them? This argument may apply with less force to places such as East Africa and Fiji, though even there, the white man preceded the Indian (save as a trader in the Coast of East Africa); and (2) what sort of Indian is it that is usually found in those countries? It is not the Indian Gentleman as a rule that goes to South Africa, to Canada, or to Australia, but more frequently someone of low caste, e.g., a Pathan Camel-driver of doubtful morality.

These are strong arguments. We can only reply :—

The white came first and must be served first. The type of Pathan camel-driver who is a terror to lovely women etc., is a

shame to any country. But the Hindus generally and better class Mahomedans are immune from this reproach.

To this our English friend may reply:

Yes. Very many Hindus and Mahomedans are very different from the Pathan Camel-driver, but the unfortunate thing is that the proportion of the total number of Indians who go to Australia who come of the better classes is very small, and one has to remember that the average Aurtralian only knows of the Indians whom he sees in Australia, just as the great bulk of Indians only judge of Englishmen by those whom they see in India. They do not stop to think, much less to inquire whether all are like the samples they happen to see. The great proportion of the Indians who are seen in most colonies come of the coolie class. It would be much the same were Englishmen to be judged by, say, a lot of labourers sent out to start a mine or make a Railway; probably the country to which only such men went would form a very wrong impression of the **average** Englishman. It would not be right; but it is a fact, and we have to deal with the world as *it is*, and *not* as it *ought to be*!

This is a perfectly true statement; and we cannot argue that bad Indians should be treated like good Indians, much less like good Englishmen. But general laws, which affect *all* Indians, and are based upon the lives of *coolies*, are certainly indefensible. If special class-legislation is made for labourers—Indian or others—as for that particular class, there can be no possible objection, if the Legislature has acted bona fide and within its rights.

We must further note as to Non-co-operation.

1. It is not a National or All-India movement. It is the creed of a body which does not represent India, even by implication. The old Congress was unopposed. The present Congress has a strong opponent in the National Liberal Federation.

2. Non-co-operation is discredited. Its credit is fictitious. Any absurdity can go down with the masses when it is godfathered by a man of renunciation, purity of life and sincerity of motives. The absurdity can be worshipped, when the masses are illiterate, superstitiously religious like Indians, and the Godfather assumes the garb of a Rishi like Mahatma Gandhi. As far as it has appealed to masses, it is a religious affair. Its political significance is discounted by its religious character.

3. There are disputes and differences about it in Principle, Detail, the mode, time and extent of its application.

4. It depends upon the autocracy of Mr. Gandhi. He may stop it at any time, as he did the Satyagraha in 1919. He said on Dec. 30, 1920 :—I make no fetish of the Congress mandate; my conscience is superior.

5. Mr. Gandhi insists on non-violence. The non-co-operators already find it difficult to remain non-violent. e.g., the Willoughby murder; the Rai Bareli Kisan affair, etc. It is noteworthy that these lawless things occur in the districts round about the centre, where Mr. Gandhi's Mahomedan satellites Mahomad Ali and Shaukat Ali shine.

6. Non-co-operation is entirely untried. It has failed mostly only some illiterate people and irresponsible, enthusiastic young students have been captured by it yet. Its high-thinking, serious, sober votaries will drop it as soon as experience and facts open their eyes to the fallacy and futility of it.

7. Non-co-operation is a new caste. It has all the narrow prejudice, selfish exclusion, and vanity of caste. In it there is already abuse, moral and social coercion; and attribution of selfish and low motives to those who oppose it or even do not embrace it.

8. It has failed in almost all of its items. It has failed deservedly.

9. In brief, it is more like a plane surface without depth, rather than a solid with length, breadth and thickness.

Still there must be something real from which the people suffer and which makes such a wild creed possible.

To my mind the root-cause is in two gross evils from which the whole country is suffering.

1. It is difficult, on account of dearness and scarcity, to get even the minimum of food, clothing, house and family comforts.

The majority of Indians are agriculturists, frugal, hardworking, with no vicious habits or luxuries. And yet they are poor beyond description. Millions go even without one square meal in 24 hours. Millions of preventible deaths occur every year. They feel the same pain and pinch of poverty, as an English housewife would feel to-day if the prices in England were as follow :

Flour	at	2s/10d	a lb.
Potatoes	"	"	"
Butter	"	28/-	" , and

other commodities on an equal scale. The average annual income of an Indian is less than £ 2, as against the £ 42 of an Englishman. I have taken the market prices of to-day and made them 21 times in the above table. These prices would make life impossible in England; and India is in that condition.

The Non-co-operators could pay their attention to this, instead of wasting their energies and time in abusing and harassing an already over-burdened and over-worried Government.

2. It is difficult, almost impossible, to get justice without much humiliation, loss; trouble, and corruption.

There are 6 limbs of the Judiciary:

The Bench;
The Court staff and clerks etc.;
The Lawyers,
Their Clerks (and touts);
The Parties to litigation; and
Their Agents, and witnesses.

I know all the 6 from inside and outside, in British India, in U. P. and Behar; and also in Indian States. All the 6 (with some exceptions as to the Bench) are horribly (almost hopelessly) corrupt. I say this after the fullest deliberation and feeling a full sense of responsibility. The worst of it is that the corruption is open. The authorities know it. *The people and the corrupt public servants know that the authorities know it, and conclude that the authorities condone it.* This is the tragedy of it all.

The Hon'ble the Chief Justice, Sir Grimwood Mears has made a most laudable and manly beginning to cleanse these Augean Stables, in the U. P. But more,——infinitely more, remains to be done by the Government and by the Govt. and the people jointly.

There are other evils, relating to the Police, Education, Sanitation, Honours, Services, Trade, Currency etc., etc.; but to my mind the above two seem to be most dangerous, so I have emphasised them alone.

Naturally the whole problem is encyclopaedic and my brief note is all too-scrappy. It will be noticed that I have been able to cast a fleeting glance at only one point of view out of the twelve, from which (as I said in the beginning) the problem can be considered. A few of my general views on Politics have been given to the readers of the *Jaina Gazette* in the year 1920; and in

a small note on *Religion and Politics* in the *Jaina Gazette* several years ago. (1912?)

In conclusion, I may say that Politics and Religion are incongruous to-day. I am a hearty believer in *Ahimsa*. We must by all means spare the 10 vitalities (*Prana*) of all living beings. No one can have the least possible objection to this. But opposition to Law, or breaking of the law openly or by indirect means of whatever spiritual colours, to my mind, do not form a part of the conception of *Ahimsa*. Politics is essentially a game of brute force, ultimately and I think to harness Religion to Politics in the way of Non-co-operation is peculiar and needs calm and cool deliberation.

If after considering everything in an unbiassed manner, a man obeys his conscience he is perfectly right. But forcing to colour the conscience of others, is not *Ahimsa*. Nor is it honest to be satirical and hostile socially or otherwise to those who have the temerity to differ from us. Our religion bids us and I have perfect soul-faith in this:

O Lord! make my Self such that He may have love for all beings, pleasure in the company of learned men, unstinted sympathy for those in pain, and tolerance towards those perversely inclined.

A Peep into the Indian Zenana.

It is a matter of great disappointment, that very little practical work has yet been done in the domain of social reform. Times have changed but our social customs are still the same. In other words they are not properly adjusted to the present conditions of life. Our refusal to listen to the cries of times will bring upon us nothing but misery, ruin and eternal woe. The truth is that we live through change and no community can hope to prosper, if it fails to make ample provisions for the demands of times.

In this article I propose to say something about our women and hope that all men of light and learning interested in the cause of female emancipation will forward with their own views on the subject.

In days gone by, women were destined to occupy a very low position in society. India was no exception. If the family happened to be rich they were allowed to live the life of ease and indolence; if the family happened to be poor, they had to do all drudgery work. In neither case, they were treated as *living individualities*. They were man's property who treated them as it

pleased his fancy. Casting a glance at the ancient literature of India, we find numerous cases in support of this view. How Darupadi and Damayanti were put at stake by their husbands in the gambling-matches is known to every reader. Pandavas and Nala were undoubtedly great men in several respects and their memory is rightly cherished by millions of people in our country. Every reader remember how Sita, the model wife and paragon of domestic virtue was devotedly attached to her husband Rama and how she of her own free will followed her lord in his banishment sharing cheerfully in his toils and hardships of forest-life. But what was the result of Sita's so much devotion and attachment to her lord? Tears rush into our eyes when we think of the treatment Rama accorded to her. Some mischievous persons set afloat false scandals about Sita's conduct during Ravana's confinement. And though Rama was quite convinced of Sita's purity, yet he ordered her to be banished. This cowardly and ungrateful act on Rama's part broke tender Sita's heart who prayed to mother Earth to afford her refuge in her bosom. Mother Earth yawned and Sita disappeared for ever. Alas! Even such a high ideal of mankind whose memory we so fondly cherish and whom we look to for light and guidance in life had no kind word for a woman.

In religious matters also we see that she is treated with the same high handedness. In fact, she was excluded from taking any active part in religious ceremonies. Several religious teachers have so grossly reviled her character that while reading their works, one is irresistibly reminded of the fable in which a lion looking at a picture concluded that the painter of it must have been a man. The barbarous treatment to which women were subjected in India reached its climax in the burning of widows with the dead bodies of their husbands and the destroying of daughters by Rajput parents. When Mahomedans came into India, the woman was further deprived of the privileges of breathing pure air and enjoying free gifts of nature. The system of early marriage was also introduced and she was no longer consulted in the choice of her life-companion. Man with his persuasive powers not only made her acquiesce into the new arrangements unmurmuringly but also impressed upon her that these things were the signs of chastity and high social position. The word *Purdanashin* came to mean in the course of time an honourable lady.

The dragging down of woman was not without its pernicious

effect on man who as time rolled on deteriorated both mentally and physically. The ladies of those parts of India where purda system is not observed look healthier and wiser than their *Purdanashin* sisters.

We may remark in passing that Jainism assigns a higher position to woman in society and acknowledges with pride her mission of elevating and purifying it. Curious enough, the learned Weber ascribes this characteristic of Jainism to the influence of Christianity. Tender recollections of Brahmi, Sundri, Ragimati and Mainasundri rise in every Jaina heart and give it every moment new vigour and strength in its struggles against temptations of life. But we know—and we know to our regret—that some Jaina teachers have consciously or unconsciously imbibed the Brahmanic spirit of reviling woman and they are not a whit behind their opponents in their vetuperations against the fair sex.

The progress of Western science and culture has opened our eyes to the degraded condition of women and has inspired us with a desire of ameliorating their state. We have begun to recognise in them our true *companions* in life and the absolute need of their co-operation in the arduous task of building an Indian nation. We need not refer to the pitiable condition of women at present. Their ignorance in which they have been kept for centuries has made them provokingly narrow-minded, superstitious, and prone to take offence at trifles. Their firm faith in fatalism has made them indifferent to the laws of health and many of them keep protracted fasts which in the long run utterly shatter their constitution. Their littleness has ruined the peace of several families and led to disastrous results. In many families, it is a matter of great shame, food given to women is far inferior in quality to that supplied to men: The apartments in which *zenana* is located are generally ill-ventilated and dirty. Besides, women have to do all the family work, are never allowed to breath pure air: the result of all these things is that many women fall an easy prey to consumption, failure of digestion and epidemic diseases. The arrangements of the lying—in houses in India are notoriously bad and severely condemned by medical authorities. The fatigue to which a confined woman is subjected in performing various rites in connection with child-birth tells severely on her constitution. To introduce any reform in the zenana, we own, is not an easy task. It is a thankless business; nay more than that. But this is the

result of our selfish and short-sighted policy. It was we who deprived women of education and liberty and in suffering from various vexations and mortifications caused by woman's follies, we are paying the penalty of our mistake. Purda system and early marriage have not only robbed our women of health, beauty and intellect but also have created gigantic obstacles in the way of educating the fair sex. The general conservatism of our women is another obstacle which impedes the progress of reform work in the zenana. Besides, no true reform can be worked out in the mode of living and thinking of our females till there is effected a radical change in our several customs and institutions. The hard and unreasonable laws of marriage in which women's interest are almost utterly ignored require a thorough reconstruction. In conclusion, we want to impress on the minds of our leaders that the spirit of dissatisfaction with the rules that regulate intercourse of the two sexes is increasing daily and though the movement may not yet be felt very deep, yet the prudent leaders would not wait till it proved a menace to the very integrity of society.

Ali Baba.

The Ascendency of the Jain Church in Mediaeval India.*

BY

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I. INTRODUCTION.

RESEARCHES in Indian history have clearly brought out the fact that the Jain Church exercised a powerful influence in Mediaeval India from 750 to 1300 A.D., such as was not witnessed since the days of *Kundakund Acharya.* This influence was felt throughout India except the extreme east and north. It gained ground not through the instrumentality of the sword, but on account of the peaceful policy and the unselfish attitude of its propagators as well as the popularity of the doctrines of Jainism. The period during which this influence lasted may be fitly called *the period of Jain revival in Mediaeval India,* since it brought with it a substantial prosperity of the Jain Church, which has left its marks on the institutions and literature of the period. In this

* From Digambar Jain Vol. IX, No. 1.

period we find that many kings of India, some of them being very powerful princes, were converted to Jainism and the Jain faith was patronised even by those kings, who did not actually embrace it. Some of the highest posts in the different courts of India were conferred upon the Jains. Some of the greatest Jain monks flourished and preached in this period. Many illustrious Jain scholars contributed to the religious and secular literature both in Sanskrit and Prakrit; nor did the vernacular escape their notice. Many renowned specimens of achitecture and monumental fabrics were erected by the votaries of Lord Mahavira. The Jains, as a trading class flourished and a great deal of trade, including foreign commerce, passed through their hands, as it does even at the present day. In short, the Jain Church attained a wide popularity among the masses as well as the enlightened classes. This revival was fatal to Buddhism, which began to lose its hold upon the people. It was only towards the end of the 13th century that Hinduism, specially Sivism, and the new Lingayat sect stubbornly and vigorously reacted against the Jain Church and contributed to the decay of the latter.

II. STATE PATRONAGE AND POPULARITY.

Our period opens with the brilliant career of Akalanka Deva, who flourished about 750 A. D., and the decay of Buddhism, which was set afoot in southern India. Akalanka Deva ranks among the most renowned Jain saints and scholars. He is said to have received education in the Buddhist College at Pontaga and was well-versed in Buddhist lore. His fame rests chiefly on having defeated the Buddhist antagonists in a great religious controversy held at the court of the Buddhist king Himsitala of the Pallava dynasty, who ruled at Kanchi (Conjeevaram). An inscription at Sravanbelgola also alludes to this victory. The effect of this great victory was a decided augmentation of the prestige of the Jains, while the Buddhists were excommunicated from the court to a distant place, Candy, in Ceylon. Hieuen Tsang, who visited Kanchi as early as 640 A. D., notices that Jainism enjoyed full toleration under the Pallava Government; this victory of Akalanka Deva gained for the Jain Church a more solid footing and a more fervent patronage of the Pallava kings. Close to their kingdom was the Pandya kingdom, where the Digambar Jains were present in multitudes even in the days of Hieuen Tsang. Some of the early Pandya kings were Jains. Among them the name of Kuna,

Sundara or Nedumaran Pandya, who was afterwards converted to the Shiva faith, is mentioned. His exact date is not known, but he reigned just before the period with which we are dealing. About the same time Dantidurga, a chief of the Rastrakuta (Rathor or Ratta) clan was establishing a kingdom for himself at Nasik. He began his reign by overthrowing the Western Chalukya kingdom, which was completely subdued by his uncle and successor, Krishna I. It should be noted that the great Jain monk, Aklanka Deva, already referred to, was the preceptor of Krishna I, otherwise known as Subha Tunga. In fact, Aklanka Deva was the son of the king's prime minister, Purushottam. Several kings of the Rastrakuta Dynasty were great patrons of Jainism. In the year 814 Amoghvarsha I (Nriptunga) succeeded to the Rastrakuta throne. He removed his capital to Manyakheta (now reduced to a small village, Malkhed, in the Nizam's dominion), which soon grew up to be one of the most important towns of India. Amoghvarsha (814-877) ruled over the whole of the central and western Deccan, both north and south of the Vindhyas. Besides, many contemporary princes of northern India did homage to him. Foreigners, specially the Arabs, visited his court, which was reputed far and wide. The merchant, Suleman, who was followed by many other merchants and travellers of repute, visited Amoghvarsha's kingdom in the middle of the ninth century and has left us records of his observations. Amoghvarsha's wealth was enormous and he ranks as one of the greatest monarchs of his age. We cannot pause here to describe the glory of his reign. The following note from Mr. V. A. Smith will suffice. "The Rashtrakuta Kings," writes that eminent authority on ancient India, "acquired great power and were regarded as the leading princes in India by Mohammadan writers of the ninth and tenth centuries. In fact Amoghvarsha, who reigned in the ninth century for more than sixty years, was reckoned to be the fourth among the greatest kings of the world, the other three being the Khalif of Bagdad, the Emperor of China and the Emperor of Constantinople (Rum). The rank and power of the Rastrakuta prince were largely due to his immense wealth, acquired apparently by commerce. The members of the dynasty were always on the best of terms with the Arab rulers of Sind with whom no doubt the Indian kingdom did profitable trade." Hence the conversion of this great monarch to Jainism was no small matter. He embraced

Jainism under the influence of Jinasena, the part author of Adipuran, who enjoys unquestioned pre-eminence among Jain authors; and there is reason to believe that Amoghvarsha abdicated in favour of his son, Krishna II, and passed the remaining years of his life in devotion to ascetic practices as prescribed by the Jain canon, Jinasena was helped and soon followed by other eminent Jain monks, who carried on missionary work and have much to do with the progress of Jainism in the ninth and tenth centuries. Jinasena and some of the later monks "enjoyed the favour of more than one monarch."

Mysore has been the home of the Digambar Jains for many centuries. This is borne out by the Jain architecture of Mysore and the history of the different dynasties, which ruled in Mysore during the period of which we are speaking. Most of the kings of Mysore belonging to the Western Ganga family were adherents of Jainism and had Jain preceptors. Singhanandi was the preceptor of the founder of the Western Ganga dynasty. Among the kings of this dynasty the name of Rachamalla (about 977 A. D.) stands prominent. He had a learned and war-like minister in Chamunda-Raya, who has rendered his name immortal by setting up the colossal image of Gomata at Sravanbelgola. Both Rachamalla and Chamunda-Raya were devoted worshippers of Jinas and had Ajitsena Acharya as their preceptor. Many Jain monks and scholars including the celebrated Nemichandra Siddhanta Chakravarti, flourished at the court of Rachamalla. Chamunda Raya, the king's minister, was not only a brave general and a great statesman, but also a great writer. Rakkasgang-Raja (984-094), Permada Deva and other kings, who succeeded Rachamalla, were likewise Jains. The kings, who had preceded Rachamalla, for instance Avinita (Konganivarman) were also Jains. Chitala Devi, the Ganga princess, erected a beautiful temple at Humuch and made grants to it (1077 A. D.).

About the middle of the eleventh century the Hoysalas, a feudatory family of Dorasamudra, the modern Halebad, came to the front and the kings of this family acquired considerable power during the twelvth and thirteenth centuries. Many early kings of this line down to Vishnuvardhana were followers of the Jain religion. Among them we may mention Vinayaditya, who was a noted warrior, and Ereyana. The most notable sovereign of this ynasty Vishnuvardhana (Bittiga or Biltideva), who ruled about

1117, was however, converted to Vishnuism. But his wife Santal Devi and his various ministers continued to be Jains and highly favoured Jainism. Gangraja, the most famous of his ministers, restored the Jain temples, which had been destroyed by the orthodox Chola invaders. Even the later Hoysala kings continued to favour Jainism. Padmanabh, the minister of Vir-Ballal (1191 A. D.) was a Jain, while Vir-Ballal himself favoured the Jain poet Nemi Chandra. The war-minister of this king was Shankara, the father of the well-known Jain poet, Janna (1209).

The Kadambas of Banwasi and Hangal were also Jains. The early Kadamba princes, namely, Rakusthavarman, Mrigesavarman, Ravivarman, Harivarman, and Devavarman made many grants to the Jains. These grants are preserved in the various inscriptions of the south. An inscription found at Halsi states that Kaknsthavarman granted land to his general Shrutkirti. Another inscription recently found in the Mysore country mentions that three boulders were brought near the 'Kauchin Dode' tank at Sravanbelgola by the order of a Kadamba prince. The Rattas of Saudatti also followed the Jain religion. Among them the names of Merad, his son Prithvi Ram, Kartivirya (1202-1220) and Lakshmi Deva may be mentioned. Parshwa Pandit, a Jain author of repute, flourished at the court of Kartivirya, who had also a Jain preceptor, Muni Chandra. Kartivirya's son Lakshmi Deva was also a Jain and Muni Chandra was his preceptor, as well as minister. He also favoured the Jain poet Nemi Chandra. Some princes of the Kongalva family were either Jains or favoured Jainism. Two inscriptions recently discovered in the Mysore country mention the names of two kings of this dynasty and credit each of them with the erection of a Jain temple. The names are Duddamallaras (1085) and Vir-Kongalva deva (1115). Names of preceptors and other facts are also mentioned in the inscriptions. Another family which ruled at Humuch in the Mysore country, had Jain princes, who were devoted adherents of Jain monks.

At the beginning of the thirteenth century the Yadavas of Deogiri established an independent kingdom. Their most powerful king was Singhana (1210-1247), son of (Jaitugi 1911-1210.) He defeated the kings of Gujrat and Malwa and his general Vichana subdued the Hoysalas, Silhars, Rattas and the Kadambas of Goa. "Singhana established," remarks Mr. Smith, a short-lived kingdom almost rivalling in extent the realms of the Chalukyas and

the Rastrakutas. The poet Kamalabhava (about 1235) notes that this king was a Jain, his preceptor being tbe Jain saint Vinaya Chandra. Some of the Chalukya princes of Kalyani were also Jains or at least they favoured Jainism. Among them the names of Perma-Jagdekamalla II (1139-1149) and of two of his predecessors may be mentioned. Nagavarma, the general of Perma-Jagdeka-malla's army, is known as a famous Canarese author. He was a Jain. Attimabbe, the wife of Nagadeva, the prime minister of Abhuvamulla (997-1008) was a devotee of Jainism and is credited with the erection of a thousand Jain temples at an immense expense. Trilokamalla or Somesvara I (1044-1068) had a Jain wife, Ketal Devi, who is credited with having built hundreds of Jain temples. Her son Kirtivarma was a reputed physician and a writer and was of the same faith as his mother.

We have already noted that Jainism was the prevailing religion in the Pandya and the Pallava kingdoms. Further south in the Tamil country down to the southern extremity of India Jainism enjoyed much greater popularity ever since the days of the Jain pontiff, Bhadrabahu, who together with numerous Jain monks migrated to the south to avoid a terrible famine that threatened northern India. That Jainism continued to enjoy the same popularity in the period with which we are dealing is borne out by the fact that almost all the great Tamil authors, who flourished during this period were Jains, and even at the present day their works are the masterpieces of Tamil literature and are highly prized by scholars all over the world. "The beginning of Tamil literature proper," writes Dr. Grierson, "was due to the labours of the Jains, whose activity as authors in this language extended from the eighth or ninth to the thirteenth century." Exactly the same may be said of the Canarese literature. "Kanarese literature, originated, like Tamil literature in the labours of the Jains" as we shall hereafter show.

Having done with the Deccan and the Far South, we now turn our attention to central and northern India and Gujrat. What is now known as Bundelkhand was formerly called Jejakbhukti and the old kingdom of Chedi corresponded nearly with the present Central Provinces. In both these countries Jainism was very popular in the period of which we are speaking. The numerous Jain temples of Bundelkhand built in that period, most of which are now in ruins, bear testimony to the wide popularity

of the Jain faith. Certain kings, who ruled here were no doubt Jains. Among them we may mention Bijjal of the Kalchur dynasty, who usurped part of the Chalukya kingdom in 1136. His dynasty lasted until 1183. A line of Tamara Rajpoot Jains ruled about the same time at Gwalior and continued for a century more. The Jain temple of Parswanath built by them inside the fort Gwalior in the twelth century may still be seen and the ruins of another temple are clearly visible near it. The colossal Jain images in the same fort were, however, caved about three centuries later. Shishupala, the ruler of Chanderi near Lalitpur, was a Jain. Mathura was a great sanctuary of the Jain faith even as early as the sixth century B. C. The Jain stupa excavated there by Dr. Tuhrur has been regarded as the oldest known building in India by Mr. Smith. Mathura had at least one Jain stupa and two Jain temples, the site which is now represented by the Kankali Tila and there were certainly many Jain temples and images in the suburbs. Images have been excavated from Mathura which are dated just before the sack of Mathura by Mamud of Gazni (1018). These images escaped the club of the iconoclast. We may now safely say that Mathura as a Jain centre had not lost its importance even as late as the eleventh century.

In Malwa although we hear of no Jain kings in this period, yet the Jains enjoyed full toleration at the hands of the state. The Parmars of Malwa were great patrons of letters and Jain authors flourished at their courts. The Jain scholar, Dhanpal, brother of Shobhan, and the celebrated Jain monk and scholar Amitgati graced the court of Munja (974—995). The celebrated Raja Bhoja (1018—1060) had a Jain general, Kul Chandra, who succeeded in subduing the reigning king of Anahalwara. According to an inscription at Sravanbelgola (1115) Bhoja touched the feet of Prabha Chandra, a Jain Acharya. According to another inscription a religions disputation was held at the court of Bhoja, in which Shanti Sen Jain defeated hundreds of his antagonists. Dhanpal graced the court of Bhoja also. At the court of Narvarma Deva (1104—1107) also a great religious controversy was held between the Jains and the Hindus. Yashovarma Deva had a Jain minister, Jain Chandra, whom he appointed to govern Gujrat. The famous Jain scholar, Ashadhar, was patronised by Vindhyavarma (1195). He was highly praised by Bilhana, the king's foreign minister.

In Rajputana the Jains commanded great influence and respect. The archives of Jessulmere and Jaipur are packed up with Jain manuscripts, which testify to the taste of learning of the Jains of those days. The chiefs of Rajputana appointed the Jains to high posts in their service and gave them full religious toleration by respecting their views. A grant was made to this effect by the celebrated Rana Raja Singh, "the gallant and successful opponent of Aurangzeb"; it should be borne in mind that the Ranas were not Jains but followers of Siva. Colonel Todd translates the grant thus:—

MAHARANA SRI RAJA SINGH COMMANDING.

To the *Nobles*, *Ministers*, *Patels*, *Patwaris*, of the ten thousand (villages) of Mewar (*dossehes Mewar-ra*), according to your stations—read!

1. From remote times the temples and dwellings of the *Jains* have been authorized; let none therefore within their boundaries carry animals to slaughter—this is their ancient privilege.

2. Whatever life, whether man or animal, passes their abode for the purpose of being killed, is saved (*amara*).

3. Traitors to the state, robbers, felons escaped confinement, who may fly for sanctuary (*sirna*) to the dwelling (*upasra*)[1] of the *yatis*[2], shall not there be seized by the servants of the court.

4. The *kunchi*[3] (handful) at harvest, the *muti* (handful) of *keranoh*, the charity land (*doli*), garlands, and houses, established by them in the various towns, shall be maintained.

5. The ordinance is issued in consequence of the *Ric*[4] *Manoh*[5], to whom is granted fifteen *bigahs* of *adhan*[6] land, and twenty-five of *malaiti*. The same quality of each kind in each of the districts of Nimbahaira.—Total in three districts, forty-five *bigahs* of *adhan*, and seventy-five of *mal*[7].

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1. Schools or colleges of the Yatis.
2. Priests of the Jains.
3. Kunchi and muti are both a handful, the first is applied to grain in the harvest time; the other to such edibles in merchandise as sugar, raisins, etc., collectively termed Keranoh.
4. Ric is an ancient title applied to the highest class of priests.
5. Name of a Jain Yati or priest.
6. Adhan is the richest land lying under the protection of the town walls; mal or malaiti land is land not irrigated from wells.
7. In all a hundred and twenty bigahs, or about forty acres.

On seeing this ordinance, let the land be measured and assigned, and let none molest the Yatis, but foster their privileges cursed be he who infringes them—the *cow* to the Hindu—the *hog* and corpse to the Mussalman.

(By command)
SAH DYAL (Minister).

Samvat 1749, *Mahsud* 5th, A. D. 1693.

Although this grant is dated 1693 A.D., yet it serves to throw light upon the period, with which we are dealing. The words "*From remote times*" and "*this is their ancient privilege*" occuring in the first clause of the grant clearly show that this grant is only a conformation of the old privileges of the Jains, as Colonel Todd himself remarks. "It is well known", continues he, "that the first law of the Jains, like that of the ancient Athenian lawgiver Triptolemus, is, "*Thou shalt not kill,*" a precept applicable to every sentient thing. The first clause of this edict, in conformity thereto, prohibits all innovation upon the cherished principle; while the second declares that even the life which is forfeited to the laws is immortal (*amara*) if the victim but passes near their abodes. The third article defines the extent of *sirna*, or sanctuary the dearest privilege of the races of these regions..." Colonel Todd gives us the translations of two more grants, one of which is dated in 1649 A. D., issued by the Ranas in favour of the Jains, but we have no space to reproduce them here. These grants or edicts "engraved on pillars of stone in the towns of Rasmi and Bakrole, further illustrate the scrupulous observances of the Rana's house towards Jains; where in compliance with their peculiar doctrine, the oil-mill and the potter's wheel suspend their revolutions for the four months in the year (rainy season) when insects most abound. Many others of a similar character could be furnished, but these remarks may be concluded with an instance of the influence of the Jains on Rajpoot society, which passed immediately under the author's (Todd's) eye. In the midst of a sacrifice to the god of war, when the victims were rapidly falling by the scimitar, a request preferred by one of them for the life of a goat or a buffalo on the point of immolation, met instant compliance, and the animal, become *amara* or immortal, with a garland thrown round his neck, was led off in triumph from the blood-stained spot." Colonel Todd gives another grant dated 1161 A. D. made to the Jains of Sandera Gatcha for the

maintenance of a Jain temple, dedicated to Mahavira, by Alan Deva, the Chohan prince of Nadole (near Ajmer). There is an elaborately sculptured Jain pillar of uncertain date at Chittore full seventy feet high, which is dedicated to Parshwa Nath. The population of the Jains in Rajpootana was very large and they were divided into several communities, such as the Oswals. The Jains were appointed to high posts in the different states. Sometimes whole villages were proselytised by the Jain monks. Jain monks of the Svetambar Church, most of whom were disciples of the celebrated Acharya, Hema Chandra (108 —1172), abounded in Rajpootana. Many Jain inscriptions of the twelfth and thirteenth centuries found in different parts of Rajpootana bear evidence to the wide prevalence of the Jain faith in Rajpootana. These facts are sufficient to show the importance of the Jains in Rajpoot society.

While the Digambar Church had thus extended its jurisdiction over southern India, the Deccan, Malwa, Bundelkhand, Gwalior, Mathura and Rajpootana, the Swetambar Church was bringing Gujrat (Kathiawar) under its sway. There arose in Gujrat a genius in the person of Hema-chandra Acharya (1088—1172), the Jain encylopædist. Gujrat was then ruled by the Solanki princes of the Chalukya family. The seventh king of this line Siddharaja (1093—1143), was succeeded by Kumarpal 1143—1172), the most celebrated monarch of his line. His dominions were very extensive. He ruled over a large territory stretching as far as the Ganges to the east. He had conquered Malwa, overrun the Punjab and compelled the chiefs of Sapadlaksha and Northern Konkan to recognise him as their overlord. An inscription (dated 1057 A, D.) given by Colonel Todd mentions that Kumarpal compelled the lords of Sacambhari to bow at his feet, carried his arms to Sewaluk making the mountain lords bow before him, and conquered the city of Salpoori, the capital of the Jita princes in the Punjab. No Indian prince could vie with Kumarpal in greatness and splendour. Gujrat was at that time one of the richest kingdoms of India. Baroach was a very important seaport in those days and through it wealth flowed into Gujrat. Kumarpal was converted to Jainism by Hemchandra Acharya in 1159 and from that time the king took up the doctrine of sanctity of animal life and inflicted punishments on those who did not abide by it. Under his firm rule Jainism made rapid progress in Gujrat, Malwa

and even in Rajpootana. Kumarpala and his various Jain ministers are credited with the erection of numerous Jain temples. Kumarpala bestowed the highest posts in the state on the Jains. He bestowed highest honours on his preceptor Hemchandra, and when the latter breathod his last (1172), the king felt such a shock that he could not survive him for more than a few months. Hemchandra exercised greater influence on the heart of this monarch than Abul Fazl did on that of Akbar. Kumarpal was a great patron of arts and letters and tried his best to enrich the Jain literature. He opened a copying department containing several hundred copyists, who copied the existing works on Jainism. He requested learned men to write original works and opened libraries. We may close this with the remark of Mr. Kennedy, who writes, "The kings of Gujrat were the protectors and perhaps the converts of the Jains; Jain authors flourished at their courts, Jain generals and ministers of state were their chief officials; and Jain temples on Mount Abu, at Girnar and Palitana, and throughout Southern Rajpootana as far as Khajraho, attest the prevalence of the creed and the wealth of its devotees." Many kings, who preceeded and followed Kumarpal were also great patrons of Jainism, for instance Bhimadeva (1022—1060) and Virdhavala (1230).

(*To be continued.*)

Holy Desire.

THE symbols and essentials of soul, Life or Consciousness are Attention and Knowledge, i.e., *Upayoga* and *Jnana*. But for mundane existence there is another symbol, which is of immense practical importance. It is Desire, or Volition or Will; i.e., *Ichcha*. We think of quite a number of aspects of life. But what we are in our aspect of Desire, what we *Wish* truly, inwardly and concentratedly is most important. For we become and achieve only what we sincerely and habitually desire. Our Desire is a sure motive power of our life. It guides, colours and limits it as nothing else does. It is also infallible. All else may fail; but our *true Desire* never. When an individual or a community grumble: we want this but cannot have it; we may be sure that they are indolent or else mis-read their own hearts. For there never was a

true, genuine wish of the soul, which was not stamped upon and converted into a *Fact*, a solid reality. Does not the Bible have it that some of God's creatures on creation *wanted* to fly and they flew; some *wanted* to swim and they swam; and so on, thus proving the unfailing force of volition. The poet also says:

> But ill of him, who bettering not with time,
>
> Corrupts the strength of heaven-descended Will.

Verily, Will is divine. It has descended upon us from heaven. Its might is godly. Its force is divine.

Take the case of Indians to-day. They really do not *want* true, ideal Democracy, in which each one is perfectly free, and each is eagerly, instinctively anxious that he should not tresspass upon the perfect freedom of others; but owing to some temporary accidents most Indians are wearied and offended with the Government and *want* to embarass it. And they are achieving this.

Take the Jainas, again. They really they *want* a mere existence, self-contented in its own very low, merely tolerated existence and they get only that. For a real victory of Jainism or Union and Progress of Jainas, there is *no general wish* among the Jainas, and hence we are not achieving that. A little external and superficial worship of our mighty tradition of the Great God Vira, is all that we want and that alone we accomplish in our temples, and in our society, which has more than half forgotten its worth, its capacity, its duty and its glorious, golden Past.

If we can cleanse our Desire; if we can rub it bright, warm and healthy against the magnet of Pious Ambition and Keen Truth, we can yet do a lot to free us from matter and to set us on the rose-nectar path of Soul-Life.

J. L. Jaini..

Review.

Logic for Boys and Girls by Mr. C. R. Jain, Bar-at-law Published by Mr. D. P. Jain. Central Jaina Publishing House. ARRAH. Price Half Anna.

This is a pretty little pamphlet printed on superior paper and treats of Natural Logic "to be taught to our boys and girls in

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their childhood to impart to them the logical attitude which is the source of all auspiciousness and good". This pamphlet is to be taught in the sixth class, to be followed by the *Pariksha Mukha* and the *Naya Dipika* respectively in the seventh and the eighth classes. The superiority of Natural Logic over Artificial Logic is well brought out in the following lines quoted from our learned Author's Foreword.

"Compared with this (Natural Logic)" says he, "the modern system of logic, which forms part of the higher education that is imparted only to advanced students, is but a bundle of tire-some forms and formulæ. It is cumbersome and too much loaded with technicalities, definitions and diagrams which only go to confuse the mind and confound the sense. Besides, it is meant only for a certain class of college students, is learnt with difficulty and is productive of no practical good outside. Natural logic, on the other hand, is a practical function of life, and therefore, natural to every man, woman and child. It only requires the drawing of attention to a few principles which can be understood and mastered by any one in a short time. For this reason, it can be taught to moderately intelligent boys and girls with ease."

The highest achievement of modern logic is the possession of a set of rigid diagrams and forms which it applies to each and every proposition to test its formal validity, quite irrespective of the question whether the statement of fact or facts involved in its premises be, in reality, true or not. The least advantage to be derived from natural logic, on the contrary, is the acquisition of what may be termed the logical turn of mind that seeks to discover and establish actual relations among things and the true principles of causation of events in nature. The highest gain from this system of natural deduction must, consequently, imply a complete master over the empire of nature for our individual and racial good. Thus while an artificial system of logic is in no way conducive to the advancement of knowledge, and is generally subversive of truth, the natural method is actually the source of all science and wisdom and capable of encompassing the highest good.

There are five lessons in the book in the form of questions and answers and they are all very interesting and instructive.

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Notes and News.

WARDAH, March 18—Mahatma Bhagwandinji, a prominent Non-Co-operationist and Superintendent of the Astheyoga Ashram Nagpur, who is training about 250 youths for national service and of the Tilak Vidyalaya which has about 1,000 students and is probably the biggest national school in India was arrested at the Nagpur station on the 15th noon, while returning from Bilaspur, under Sections 124-A and 253-A warrants issued by the District Magistrate of Seoni. He was immediately removed to Seoni by motor.

On the 13th morning before leaving Nagpur Bhagwandinji learning that he would be arrested that day got up early morning and discussed joyfully the duties and discipline of the Ashramites, after his arrest. He awaited the police up to 9-30, when disappointed, he left for Bilaspur to join the District Conference. In the evening he addressed the Conference. The next morning he delivered impressive speeches to Bilaspur students and left for Nagpur the very evening. In his speeches at Bilaspur he announced to the public joyfully the news of his coming arrest and his readiness for it.

At Nagpur, when arrested, he was garlanded by members of the Ashram present and, as the motor started, greeted with cries of "Mahatma Bhagwandinji-ki-jai". He said that thenceforward he was free.

News of Bhagwandinji's arrest spread and shops were spontaneously closed. In the evening about 6,000 people assembled before the jail to pay respect to Mahatmaji. After a time they peacefully dispersed.

The next morning hartal was resumed in the city and about 5,000 people gathered before the jail insisting upon Darshan. As Mahatmaji could not be brought out of the jail a friend interviewed and requested him to send a written message to the people. Bhagwandinji wrote and signed a few lines. This message of peace was read out to the people. His signature was shown and the people again dispersed peacefully.

On the 15th the police and jail authorities several times requested Mahatmaji to accept refreshment. In the evening the jailor offered a papeets fruit from the jail garden but the Mahatmaji consistently declined touching any food offered by the authorities.

Next day some local private friends interviewed and requested

him to accept food sent by them. He declined taking any cooked food while in jail, but said he would accept fruits coming from outside friends once a day.

On the 16th, Doctor Moonje, Barrister Deshmuka Narayanrao Vaidya and Sunderalalji hurried to Seoni to arrange for defence. They first went to the Court and inquired about the date of hearing, which is the 30th March. Barrister Deshmukha applied for the file for inspection, which included Mahatmaji's speech delivered at Seoni on 5th February. Then they interviewed Mahatmaji in jail with some local friends. They tried to persuade Mahatmaji to accept cooked food from outside, but in vain. They offered legal advice and requested permission to arrange for defence, but inspite of long persuasion Mahatmaji smilingly refused to take any legal help. He expressed his determinations to offer no defence and to declare in Court that he recognized neither the British Government nor its courts in India and smilingly said that he felt himself free since the moment he entered jail. His behaviour greatly impressed the visitors, specially his saying that he regarded it a sin to take any help from lawyers whose continuance in the profession was itself a sin to the nation.

On the 17th evening a big mass meeting was held three miles outside Nagpur under Dr. Moonje's presidentship to express public regard for Mahatmaji. Very impressive speeches were made in which the audience were asked to be prepared for further arrests and to determine to win Swaraj before the year is over. (*The Hindu*).

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On his way back from Karkal Sri Brahmachari Sital Prasadji, Editor of "Jain Mitra.", Bombay paid a short visit to serve of the important Jaina places in the Tamil country. He arrived at Madras on the 19th of March 1921. For two days he was busily engaged in seeing the Jaina images and remnants of Jain Architecture in the Museum and in searching for some manuscripts in the library. At the request of the local Digambar Jains to establish a Digambar Jain Temple and Dharmasala in Madras, he started the nucleus of a Fund through the noble help of his Delhi co-pilgrims from Delhi. On the 22nd evening he delivered an interesting lecture on "Self-Realisation" at the Pachayappa's Hall under the distinguished presidency of Mr. S. Karturiranga Iyengar, Editor of "The Hindu" Madras.

Thon Sri Brahmachariji went to Conjiveram and visited the ancient Jaina Temples at Thirupparuthi Kunrum, Srisailapuram, and Munigiri, . the scene of Sri Akalanka Deva's philosophical dispute with the Buddhists. At Srisailapur he delivered an elaborate speech on "Rules of Conduct for Jaina Laymen". He also paid a visit to Nilagiri, at Hemagrame the place where Sri Kunkukunda-acharya is said to have performed his *tapas*.

An Irrecoverable Loss.

WE are sorely grieved to record the premature death of Sriyut Kumar Devendra Prasad on 17th March 1921 at Calcutta. The deceased was the zealous and energetic Director of the Central Jaina Publishing House, Arrah. Within the short period of his meteoric career on this earth he has done many services to the Jaina Community and Religion for which we are deeply indebted to him. In his death the Jainas have incurred an irrecoverable loss. Alas the Jaina World is fallen on evil days! We offer our sincerest condolences to the family in their unspeakable bereavement.

In order that all Jainas may join us in our mourning we propose to observe the 17th of April 1921 as a general mourning day for the Jaina Community. Let us observe hartal on that day and let us hold meetings to express our grief and respect for the departed Soul.

Details of his life and work will be published in our next issue.